

OBSERVATIONS  
UPON THE  
ORDINANCE  
OF THE  
LORDS and COMMONS  
AT WESTMINSTER.

After advice had with their Assembly  
of DIVINES, for the Ordination of  
Ministers *pro Tempore*, according to their  
DIRECTORY for ORDINATION,  
and Rules for Examination there-  
in expressed.

*Die Mercurij. 2. Octob. 1644.*

*The Priesthood being changed, there is made of necessity a  
change also of the Law, Heb. 7. 12.*

*Si qui cum Episcopo non sint, in Ecclesiâ non sunt. Cyp.  
Epist. 69. n. 31.*

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O X F O R D,  
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## OBSERVATIONS

UPON THE ORDINANCE, &amp;c.

2. Octob. 1644.

1. **I** Will not quarrell with the *Ordinance* or Authors thereof, because it ariseth from them, who have neither skill nor authority to provide for *Ordination*. This were something an high charge. And yet *Ordination* is confessed <sup>a</sup> to be a spirituall act, <sup>a Ord. p. 2.</sup> which may only be performed by spirituall persons. It ought therefore to be provided for by spirituall Persons. Whereas this *Ordinance* goes backward: it is sent from the *Lords* and *Commons* to the *Assembly of Divines*; not to be devised, or framed by them, but to *take care of the Printing thereof*. That's all they have to doe in the publishing of this *Ordinance*: Witnesse *H. Elsyng*. It seems, they are esteemed fit men to oversee the *Print*.

\*2. Whereas <sup>b</sup> *Publick Prayers*, and *Formes of Ordination*, <sup>b Cod. Afric. Can. 103.</sup> had wont to be collected and Ordered by *Divines*, indeed, by *Bishops* assembled in a *Synode*, or free Councell; though after-

wards confirmed and *authorized* by *Princes* and *Acts of State*, for the quiet performance of the same, and full conformity thereto.

3. Thus was it in the daies of *K. Edward the sixth*, of *Q. Elizabeth*, and *K. James*. Indeed were not Corporall and penall Lawes made, which are not in the power of the Church, some light Spirits, and unquiet dispositions would dissolve the bonds of unity, and subvert the frame of uniformity, while they like of nothing, but what is suitable to their own giddy braines and distempered fancies; nor of that long.

*¶ Dan. 68.*

*¶ Provided, that this Ordinance shall stand in force for twelve Months, and no longer.*

*Ord p 15.*

*e 25 H.n.*

*VIII. c. 19.*

*f 16.*

*g 1. Elif c. 1.*

*h 1. Elif c. 2.*

4. This *Ordinance of the Lords and Commons*, is no long lived *Ordinance*; it is not like *the Lawes of the Medes and Persians*, lasting and unalterable; it is but *pro tempore*, for the time of their Sovereignty. And the tide, with Gods blessing, may turne before *October* next. If not, *Ordination* we see, is with them as changeable as an *Ordinance*. And this manifests, that this their *Ordination* is no divine Institution.

5. But this *Ordinance* was made *after advice had with the Assembly of Divines*. The *Advice* is theirs, the *Ordinance* yours. They are the Councillors to *advise*, but *ye* the *State*, that *Ordaines* and enacts. Whereas they ought not *by* the Lawes of this Kingdome to have met in any such *Assembly*, without the Kings summons: *neither* ought any *Ordinance* at all to be made without His Royall assent. *¶* All such Spirituall and Ecclesiasticall Iurisdiction is annexed to the *Crowne* of *this Realme*; and to no other. And *the King*, by the advice of the *Metropolitane* of this Realme, or of His *Commissioners* for causes Ecclesiasticall, may *Ordaine*, or publish Rites and Ceremonies. But I read of no other, that have Legall power in this Realme of *England*, without the Kings Commission to do thus.

6. But you take *advice with the Assembly of Divines*, your Commissioners. An *Assembly of Divines*? so you call it. But is it so? consists it only of *Divines*? It seems so by the title of your *Ordinance*: but how then come *the Earles of Northumberland*, and *Manchester*, Viscount *Sea and Seale*, *Francis Rows*, *Sir Henry Vane*, and *John White*, into the *Assembly*?

Are



Are these *Divines*? States-men, and Lawyers, and Sword-men, Lords and Knights, all *Divines*, I perceive then, we may have *Lord-Divines*, though not *Lord-Bishops*. *States-men* may meddle with *Divinity*; though not *Divines* with the *State*? Now I have lived to see <sup>k</sup> *Saul among the Prophets*; <sup>h</sup> 1. Sam. 19  
<sup>l</sup> your *Sonnes and Daughters* of all Professions, *Prophessy*, or <sup>23.</sup>  
*Dreame Dreames*, some upon Wooll-packs, others in Pulpits  
or Tubbs; no matter where, so it be for the good of the *State*. <sup>l</sup> Aq. 2. 17.

7. Here then must needs be an *advised*, a *Divine Ordinance*. But though it be made *after advice*, yee tell us not, that it was made *according to their Divine advice*. If it be, I hope some of them will be able to justify it, by the Lawes both of God and this Realme. But the plain truth is, this project was resolved upon, before any *advice* had with them. This will clearly appeare, if we cast an eye back upon *An Ordinance for the calling of an Assembly of Learned Divines*. Junii 12. 1643.

8. Wherein first, before discussing of the question by your *Learned Divines*, yee <sup>m</sup> declare and resolve (first declare, and then resolve; note that) <sup>m</sup> that the present Church-government, by <sup>m</sup> Ord. June 12. 1643. p. 1.  
*Arch-Bishops, Bishops, &c.* is *evill*, and justly offensive and burthensome to the Kingdome, a great impediment to Reformation and growth of Religion; and very prejudiciall to the State and Government of this Kingdom: and that therefore you are resolved, that the same shall be taken away. And in the Solemne League and Covenant, yee vow the extirpation thereof.

9. So the *Assembly* have their Lesson before hand, *Episcopall Government* must downe; it may not be admitted into consideration, be the *Assembly* never so desirous. It is *Declared and Resolved* by their infallible Masters, that it is *evill*, and <sup>n</sup> the View of the Covenant calls it *Antichristian*. Justly of. <sup>n</sup> View of the Covenant. p. 34.  
*sensitive* it is to the Kingdome, and very prejudiciall to the state; and so are the Kings Revenues, and diverse Noble mens, and Gentlemens goods and Lands; you have therefore *taken them away*, and some of them ye have given, some sold away. Indeed the Bishops Lands are *justly offensive*, and their government *prejudiciall to the State*, ye stand in. For had they followed *St Pauls directions*, 2. Tim. 3. 4, 5. I know in what state ye

had been long since. In truth had not their *Lands* been *evill* in your eye, the *Government* would never have been *offensive*. This *Kingdome* hath flourished more yeares with this *Government*, then it can dayes with your *unvoted, undevised platform*. What a furtherance it hath been to *Reformation and growth of Religion*, the *Enemies* to the *Catholick Religion* have been sensible, and the most eminent men in the *Reformed Churches* bare us witnesse. I shall name one yet living, who will not, I presume, revoke, or retract, what he hath written. *Peter Moulin* is the man; and his words are these. • *Scio instantionem Ecclesia Anglicana, & eversionem Papismi, post Deum & Reges, deberi precipue, EPISCOPORUM DOCTRINÆ ET INDUSTRIÆ.* I know (saith he) that the *Reformation of the Church of England*, and the *subversion of Popery*, next after *God and the Sovereignes of this Kingdome*, are chiefly due to the **LEARNING AND INDUSTRY OF THEIR BISHOPS.**

o Pet. Molin.  
ad Episc.  
Winton. Ep.  
3. S. Hic mihi.

10. Let other men be of what opinion they please, ye are resolved, downe they shall. P For the settling therefore of a  
p Ordin. Iune. 12. 1643. p. 1. **NEW GOVERNMENT**, and for the vindicating and clearing of the *Doctrine of the Church of England*, from all false calumnies and aspersions, it is thought fit and necessary to call an *Assembly of Learned, Godly, and Judicious Divines*, to consult and advise with. q The first of these is, *Algernon Earle of Northumberland*, and with him nine *Lords*, and twenty *Knights and Burgeses*. After these come in the rest of the *Learned Divines*, called *Ministers*.

q lb. p. 2.

r lb. p. 4.

s lb.

t lb.

11. And that ye may be sure to have the whole worke goe forward, according to your owne hearts desire, you order very warily and discretely, that *such other Person and Persons, as shall be nominated and appointed by both Houses of Parliament, shall meet and assemble*, for the purposes before mentioned. And if you like them not, you will aire them, and *from time to time remove them from place to place*. And if that will not qualifie their heat, and pull down their stubborne stomacks, then *shall they be dissolved in such manner, as by both Houses of Parliament shall be directed*. Complaine no longer, that *Trent* was no free Councell, declaine not against their shifts and

and devices; your selves have outstripped them; for never men made surer worke.

12. Well, meet they shall, and that they may answer the expectation of Men and Angells, <sup>u</sup> *the said Persons, being at least of the number of Forty, shall have power and authority. To doe what? even to conferre and Treat amongst themselves of such matters and things touching and concerning the Liturgie, Discipline, and Government of the Church of England. A large Commission indeed.* <sup>u</sup> 1b.

13. Observe, I pray you, *Forty* of these may conferre and Treat. *Forty*; whereof there are *Ten Lords, Twenty Members of the House of Commons*, and to these they may adde *such other Persons*, for number and affeccion, as it shall please *both Houses* to nominate and appoint. So there may be *Ten Divines*, or no *Divines* in the *Assembly*, as it shall please the Houses. And yet it shall be called an *Assembly of Divines*, because ye have Voted them to be so. But they must no further <sup>\*</sup> *advise, or deliver their opinions, then shall be required* <sup>\* 1b. p. 5.</sup> *by both or either of the Houses.* Neither may they meddle with these, or any other things, but <sup>x</sup> *as they shall be proposed unto* <sup>x 1b.</sup> *them by one or both Houses.* But how if the Houses will not *propose*? Then must these be mute. Neither may they <sup>y</sup> *dis-* <sup>y 1b.</sup> *vulge by Printing, Writing, or otherwise, their opinions and advices, without the consent of both, or either House of Parliament.* What are these then but Journey-men to the Houses? <sup>z</sup> *If any difference in opinion arise among these Divines, it is to be represented to one, or both of the Houses; and from thence they shall receive such directions, as shall be requisite.* <sup>z 1b.</sup> The Houses then are to moderate and determine, the *Assembly* onely to Treat and Advise. Thus I have briefly presented unto you, the full Power and Authority of the *Assembly*.

14. Well, advised, it seemes, they have, and an *Ordinance* for *Ordination* you have given us: but you tell us not, that this *Ordinance* is framed according to their advice, but according to the *Directory for Ordination, and Rules for Examination, therein expressed.* These words caused me heretofore to dream of a more full *Directory*. But I see by your *Directory for pub-*  
*licke*

a Ord. p. 15.

like *Prayers*, that we are like to have no other, <sup>a</sup> till the *Twelve Moneths* be over; for so long *this Ordinance stands in force, and no longer*. So say you; and so say I, by Gods grace. Thus farre I have gone with your Title Page: and now I shall make bold with the frame of your *Ordinance*, and see upon what Foundation it is settled.

b Smect. An-

sw. p. 21. &amp;

26.

c Ord. p. 1.

15. The old *Crambe*, is layed for the Corner stone. But if this totter and faile, farewell frame, the *Directory* and *Ordinance* are at an end, they will hardly hold out the *Twelve Moneths* they were provided for. And they end *October* the second next ensuing. You follow your grand Champion Mounseir *Smectymnus*; and by him you are misled. He saies, that <sup>b</sup> the word *Presbyter*, and the word *Bishop*, doe in the *Scriptures* signifie one and the same *Function*; and <sup>c</sup> you iustifie it. As if the difference were about a bare Title, or *Word*, and not about an *Order*, or *Function* of the highest moment in spirituals. Which failing, the two other *Orders*, and both the *Sacraments* will suddenly sinke. As shall, with Gods blessing, be fully manifested, when it shall please him to afford us, a *Presse* and *Paper*.

16. In the meane space, I could tell you of the *Bishop* of *Norwich*, and some others, that have often foiled your Champion, and send you to review their *Workes*. But I shall not boast of other mens strength, nor relye upon their *Weapons*, though they be keene enough for that purpose. I shall joyne with you upon a shorter issue. Briefly then thus.

17. I yeeld it to be true, setting by the *Postscripts* to *Timothy* and *Titus*, that the word *Presbyter*, and the word *Bishop*, doe in *Scripture* intend and signifie one and the same *Function*. And yet these your inferences are most false; namely first, that <sup>d</sup> the Title of *Bishop*, hath been by corrupt custome appropriated to one. 2. That <sup>e</sup> this Title hath been by him assumed, as in other things, so in *Ordination*. 3. That <sup>f</sup> this *Ordination* is performed by him (the *Bishop* being) a *Presbyter*. 4. That <sup>g</sup> *Presbyters* so ordained may ordaine other *Presbyters*. 5. That <sup>h</sup> *Ordination* by preaching *Presbyters*, is an *Ordinance* of *Christ*. These are your owne Propositions; and with these, by Gods

d lb.

e lb. p. 2.

f lb.

g lb.

h lb.

Gods grace, I shall deale severally, as they lye in your owne words.

## The first Proposition.

*The Title of Bishop hath been by corrupt custome appropriated to one.*

18. **T**His Proposition is false; it was no *corrupt custome*, but uncorrupt discretion, that appropriated the *Title of Bishop to one*, in every severall Diocesse. It was done by those, who detested *corruption* with a perfect hatred. But this Title was not so appropriated to one, as to his person, that might be layed downe at the yeares end, as the Title of Major in a Corporation; but it was appropriated to his *Office or Order*; and not given him, till he were of a severall Order from *Presbyter*; which Order and Title can never be layed aside, or taken from him.

19. Give me leave therefore to tell you, that the state of the question is mistaken by too many. For it is not, *whether the word Bishop and the word Presbyter doe in Scriptures signifie one and the same Function?* nor yet, *whether a Bishop and a Presbyter be of one and the same Order in Scripture?* But the question rightly stated, is this; *Whether there be an Order in Scripture distinct from the Order of Presbyter, and Superiour to that Order?*

20. To quarrell about names and words had not wont to be the custome of the Church of Christ: for plaine it is, that we speak not alwaies, as the Scripture speaks. The Scripture calls *Matrimony a Sacrament*; if we beleive *S. Hierom* & the Latine Fathers, from whom we borrow the word *Sacrament*; and yet we call it not so. The Scripture never calls *Baptisme*, or the *Lords Supper*, a *Sacrament*, and yet we call them both so, and *custome* hath appropriated that name to them; and yet no *corrupt custome*, I hope. The reason is, because we define a *Sacrament* to be, an outward and visible signe, of an inward and spiri-  
tiall grace, given unto us, ordained by Christ himselfe, as a  
meanes whereby we receive the same, and a pledge to assure us

*sacramen-  
tum hoc mag-  
num est. So S.  
Hierom reads,  
Eph. 5. 32.*

*708. in*

*7.*



thereof. Now *Baptisme* and the *Lords Supper* make good this definition, which *Matrimony* doth not.

21. Neither doth the same word in Scripture signifie alwaies the same Office and Order; no, nor in the same place and verse. If question be made, whether there were but *one High-Priest* at one time in the Jewish Church; we answer positively, but one. That is, but one strictly, and properly so called. And yet we find *many High-Priests* at the same time. *S. Mar.* 14. 1. *S. Luc.* 22. 2. *S. Job.* 11. 47. But we say not, that all these were *High-Priests* strictly and properly so called, not *Pontifices simpliciter*, but *secundum quid*, in respect of their brethren, who were under their charge. And these are called *the chiefe or principall Fathers of the Priests*. 1. *Chron.* 24. 6. & 31.

22. Not in the same place and verse. For *S. Mar.* 26. 3. we find *many High-Priests*, and *one High-Priest*. *Many High-Priests* assemble together unto the Palace of *Caiphas the High-Priest*. <sup>k</sup> *Zorh̄d̄awu ōi' Ar̄xap̄t̄is̄is̄ m̄i' aw̄l̄n̄ ʔ̄ ar̄xap̄t̄is̄.* And yet but one of these was *aw̄l̄n̄ ar̄xap̄t̄is̄*, properly *the High-Priest*; <sup>l</sup> no other but he, but that one, might go into the *Sancta Sanctorum*, *the holiest of all*. <sup>m</sup> None of them, but he onely, could Ordaine or Consecrate a *Priest*: and <sup>n</sup> none of them, but he, had jurisdiction over all the *Sonnes of Levi*.

q *S. Mat.* 26. 3.  
r *Heb.* 9. 7.  
s *Num.* 8. 11.  
*Lyra in Num.*  
8. 5.  
t *1. Chron.*  
24. 18.

23. Thus we finde *one Bishop* and *many Bishops* in *Asia* and *Creet*. *Titus* is the *Bishop* of *Creet*, and yet in that City there were *many Bishops*. For he that is called a *Presbyter*, v. 9. is called a *Bishop*. v. 7. Thus was it in *Asia*. But the title of *Bishop*, even in those times was appropriated to *Timothy* and *Titus*, as is evident in the Postscripts to those Epistles, wherein the former is called *Bishop of the Asians*, and *Titus Bishop of the Cretians*. These are they, that were truly and properly named *Bishops of those Churches*. In Scripture we find them termed so; it cannot be denied. *Beza* is my witnesse, who met with no *Manuscript*, without these Postscripts. And, I hope, *Beza* is no abettor of *corruptions* in Scripture.

24. *Timothy* and *Titus* were ordained by *St Paul*; and by him, for ought any man can say, they were called *Bishops*. I am certain,



certaine, they are called so by the Spirit of God; or *Beza* hath abused us. And these, that are thus called so in those places, were for their time, the only *Bishops* of those Churches. These had Iurisdiction spirituall over all Persons in those severall Churches; not only over *Lay-men* and *Deacons*, but over the *Presbyter-Bishops* also; even to convent, censure, silence, and to call them out of the Church. These *Bishops* also had the right and power of *Ordination*, which the *Presbyter-Bishops* never had.

25. What? were they in those times distinguished only by right and power, and not by titles? No such matter. Those whom we now call *Bishops*, were at the first named *Apostles*. But those, whom we now call *Presbyters*, or *Priests*, were then indifferently stiled *Bishops* or *Presbyters*. If I prove not this, I deserve blame: but if I shall make this Assertion good, I shall doe the truth and you service; and I hope, yee will doe the truth, and your selves that honour, as to lay the censure, where the fault is, even upon those, that have misled you.

26. My first witness shall be *Theodoret*; who certifies us, that <sup>o</sup> while *St Pauls* Epistles were writing, the same Persons <sup>o</sup> *Theodoret*, were called both *Presbyters* and *Bishops*; but those, who are now in *Philip. 1. 1.* named *BISHOPS*, were then called *APOSTLES*. But in pro-  
 ceesse of time, the Title of *APOSTLE* was left to those, who were  
 ἀποστολοι, *APOSTLES* properly and truly so called.  
 And the name of *BISHOP* was appropriated to those, who here-  
 tofore were called *APOSTLES*. With *Theodoret* accords *St*  
*Hierome*, who testifies, that <sup>p</sup> *The Apostles* ordained *Apostles*. <sup>p</sup> *Hieron. in*  
*Calvin* saith as much upon *1. Cor. 4. 9*. So here are more *A-* <sup>Gal. 1. 19.</sup>  
*postles* then twelve, or thirteene.

27. Would you know, who are the *Apostles*, that these  
 speake of? The Scriptures tell us of 9 *St James*, of 7 *Epaphro-* <sup>q</sup> *Gal. 1. 19.*  
*ditus*, an 7 *Apollo*; who in their severall places are exp-ly <sup>r</sup> *Philip. 2. 25.*  
 galled *Apostles*. Witnesse the Greeke Text, the originall Lan-  
 guage of those Epistles. And *St Hierome* justifies, that 7 this *St* <sup>s</sup> *1. Cor. 4. 9.*  
*James* was *Bishop* of *Hierusalem*; but none of the *Twelve*, as  
 too many ignorantly conceive; but 7 *decimus tertius Aposto-* <sup>u</sup> *Hieron. in*  
*lorum*, the thirteenth *Apostle*. None of those, that were im- <sup>Ef. 17.</sup>

\* Hieron. in  
Catal. c. 4.

x Theodoret.  
in Phil. 2:25.

y Hieron. in  
Tit. 3. 3.

z Walo Mes.  
fol. p. 43. 44.

244.

a Apostolorum  
tempore Apo-

stolos ipsos  
veros fuisse

Ecclesiarum  
Episcopos. E-

piscopos au-

tem, qui tunc  
sic nominabū-

tur, in Pres-

byterorum or-

dine stetitse,  
quales nunc

Episcopis sub-

ditū sunt.  
Walo Messal.

p. 355.

b Theodoret.  
in 1. Tim. 3. 11.

mediatly ordained by *Christ* himselfe; he was \* *ab ipsis Apostolis ordinatus*, ordained by the Apostles suddenly after our Saviours Passion. x *Epaphroditus* likewise was Bishop of *Philippi*, and y *Apollo*, Bishop of *Corinth*. Apostles in Scripture Language, but Bishops in the Church Language. None of these were ordained by our Saviour, but by his Apostles; yet z these were of the same Order and Power with their Ordainers, and clearly of a different Order from *Presbyters*. You shall heare, what your deare friend *Walo Messalinus* speaks. a In the time of the Apostles, the APOSTLES themselves were the TRUE BISHOPS of those Churches. But they, who in those times were called BISHOPS, were of the same Order with PRESBYTERS, such as now are SUBJECT TO BISHOPS. This he confesseth to be the common opinion of the Greeke Fathers: and surely they were as well skilled in Scriptures and Church History, as any Elders in your divine Assembly.

28. Thereason, why the Church of God so universally alter'd this Title of *Apostle* into *Bishop*, is given by *Theodoret*; and this it is. b That the name APOSTLE might be reserved to those, who were ἀποστόλοι ΑΠΟΣΤΟΛΟΙ, APOSTLES verily and indeed, to those, that were ordained by *Christ* himselfe. Well, the end of this appropriation was, that the Church might settle and continue that necessary distinction between the Apostles ordained by *Christ*, the Apostles ordained by man, and *Presbyters*.

29. If this distinction had not been settled in time, how should we have been able to know an *Apostle* properly so called from an *Apostle* improperly so called? What a strange confusion would have overspread the face of the Church, if *Epaphroditus*, *Timothy*, and *Titus*, had still been called *Apostles*; c as *Theodoret* justifies, they were in the Primitive times. If all of that Order had retained the same Title, how should we have been able to distinguish *Saint Peter* from *Peter* the *Apostle* of *Alexandria*; *St Paul* from *Paul* the *Apostle* of *Antioch*; and *St John* from *John* of *Hierusalem*? Thus we should have had not onely d false *Apostles*, but Hereticall and Atheisticall *Apostles*; which would have brought that Holy and

a Ib.

d 2. Cor. 11.

13.

and Reverend name into contempt. How should we have known by whom the Canonick Epistles had been written ? For the Titles runne thus ; *The Epistle of Paul the Apostle ; The Epistle of Peter the Apostle ; of John the Apostle , &c.* So then if this distinction had not been provided , corruption upon corruption must have followed : for Epistles have been written by more Pauls then one , and those Pauls , Apostles too.

30. The distinction then was necessary ; and though the Title were altered, the Order was not, nor yet the Office. The Fathers conceived not, that they offer'd the least affront or derogation to St James, in calling him Bishop, whom the Scripture had honoured with the Title of Apostle. If they had deemed so, either they would not have given him that appellation, or they would never have called his Episcopacy, <sup>e</sup> *Primatus* <sup>e</sup> *Rufin. hist. gloriæ, the glory of the Primacie, and* <sup>f</sup> *an honour of no meane* <sup>l. 2. c. 1.</sup> *esteem.* Neither had Timothy and Titus the lesse honour or power, because they were called Bishops. What the Apostles could doe, which was of ordinary Jurisdiction and power, and necessary for the preservation of the Church, that could they. *Walo Messalinus*, shewes much ingenuity in this acknowledgement. <sup>g</sup> *EPISCOPI SUMMUM in Ecclesiastico ordine* <sup>g</sup> *Walo Mess. GRADUM obtinent, ut olim tennere, qui APOSTOLI voca-* <sup>sal. p. 62.</sup> *bantur.* BISHOPS hold the CHIEFE DEGREE in the Ecclesiasticall order, as heretofore they did, who were called APOSTLES. But Apostles and Presbyters were never reckoned to be of the same Order. The distinction is plaine, *Act. 15. 6. 13.* Where it is said, that <sup>h</sup> *The Apostles and Presbyters* <sup>h</sup> *Agg. 15. 6.* *came together to consider of this matter.* And, <sup>i</sup> *The Apostles* <sup>i</sup> *1b. v. 23.* *and Presbyters send greeting.* This is readily acknowledged by St Hierome and *Walo Messalinus* ; as is manifested, §. 71.

31. Agreed upon it is, that Apostles and Presbyters are not the same : if then Bishops properly and strictly so called, be of the same Order with the Apostles, it followes necessarily, that our Bishops and Presbyters are not of one and the same Order or Function. Neither hath corrupt custome, but Scripture it selfe made this distinction.

## The second Proposition.

*That the Title of Bishop hath been by him (by this one) assumed, as in other things, so in the matter of Ordination.*

32. **F**irst appropriated and ascribed, and then assumed. Not first assumed, and then appropriated. If then any fault be, fall it must upon the *times*, wherein that custome prevailed, or upon the *Persons*, that ascribed this *Title* to that one; not upon the *Bishops*; for they assumed it not; it was first appropriated to them, by your owne confession. But it was appropriated and ascribed unto them in corrupt times; truly no lesse then 1600 yeares since, and assumed, or rather retained, to this day. And lawfull it is for me to assume (as you please to speak) that, what ever it be, which hath, upon so just grounds, been appropriated to me, as this *Title* was to the *Order Apostolike*. For it was done either by the *Apostles* themselves, or by their *Orthodox Schollers*. How can yee say then, that <sup>1</sup> it was not meet?

4 See §. 23.  
24. &c.

1 Ordin. p. 2.

33. But before I passe further, I cannot but take notice, that you, who have so highly cryed out upon *Et Cetera*, have slipt into the same error: for *In other things*, is neither better nor worse, but a plaine &c. which ought to have been avoided by such wise men, as have condemned it with so much detestation. Secondly, you say, *in the matter of Ordination*. Herein had you consulted with your *Assembly* men, certainly you would have strook out *matter*; for the *Greeke*, and our Reformed Churches use no *matter*, or element in *Ordination*. We use a *Forme* of words, and *Imposition of hands* onely: such Learned men cannot but know this. *Matter* was either ignorantly, or superfluously put in.

34. But why hath the *Title of Bishop* been assumed in *Ordination*? Does the *Title* Ordaine? Is that sufficient? a Phrase not easily construed; it needs a Commentary from some of your *Divines*. In the meantime I shall guesse at your meaning, which I conceiue to be this: *He*, to whom *custome* hath ap-

propriated

appropriated the title of *Bishop*, hath assumed Ordination to himselfe. This being your meaning, I shall make bold to say, that this assertion is not true.

35. The *Bishops* assumed not, they took not this power of Ordination to themselves; it was conferr'd upon them with their Orders. It is so innate, so inherent to that Order, which we now call *Episcopacy*, that no other Order may Ordaine. Not *Deacons*; so you say: not *Presbyters*; so <sup>m</sup> Epiphanius, and <sup>a</sup> S. Hierom; and with them all Antiquitie. In the New Testament this power is only given to the *Apostles*, or *Bishops*, strictly so called; and executed by them only. It was given to the *Apostles*, in <sup>o</sup> *Gratis accepistis, gratis date, freely ye have received, freely give*, so P. S. Ambrose, so <sup>q</sup> S. Hierome, so <sup>r</sup> Gennadius Patriarke of Constantinople, with the whole Synod of his Patriarchate, to *Bishop Titus*, Tit. 1. 5. to *Bishop Timothy*, 1. Tim. 5. 22. and to *Bishop Epaphroditus*, by *Walo Messalinus* confession. p. 58.

36. Practised it was only by *Apostles*, or *Bishops* properly so called: in Scripture, <sup>t</sup> by S. Paul and S. Barnabas, <sup>t</sup> by Timothy, and <sup>u</sup> Titus. The <sup>\*</sup> two former are known to be *Apostles*; the two latter are acknowledged by all antiquity to be *Bishops* strictly so called; which are the very same with *Apostles*. Though you will not believe me, I presume, ye will not mistrust *Walo Messalinus* his fidelity to your cause. His very words are these; <sup>\*</sup> *Titus & Timotheus Apostoli tunc nomina-* <sup>x</sup> *Walo Messal-* <sup>bentur</sup>; & REVERA ERANT EPISCOPI, <sup>sal. p. 44.</sup> <sup>q</sup> *PURE EODEM ET ORDINE, quo hodie habentur, qui Ecclesiam regunt, & Presbyteris præsunt.* Titus and Timothy were named APOSTLES, and IN VERY TRUTH WERE BISHOPS, BY THE SAME RIGHT, AND OF THE SAME ORDER, that these are at this day, who govern the Church, and have command over Presbyters. So your own dearest friend.

37. But there can be no surer Commentary of our Saviours words, then the *Apostles* daily practice. And meet it is for us in these things to doe as they did. And ought not *Bishops* to preserve, as much as in them lyes, that power, which God in his

<sup>m</sup> Epiphanius.  
ber. 75.  
<sup>n</sup> Hieron. ad  
Evagr. Ep. 85.

<sup>o</sup> S. Mat. 10. 8.  
<sup>p</sup> Ambros. de  
dignit. Sacer-  
dot. cap. 5.  
<sup>q</sup> Hieron. in  
loc.

<sup>r</sup> Apud Bal-  
sam p. 1085;  
<sup>s</sup> Act. 14. 23.  
<sup>t</sup> 1. Tim. 5.  
<sup>u</sup> Tit. 1. 5.  
<sup>\*</sup> Hieron. Ca-  
tal. c. 16.

<sup>x</sup> Walo Mes-  
sal.



y 1. Tim. 6. his word hath committed to them. <sup>y</sup> *Depositum custodi*, is a full command, and of a large extent: that charge which S. Paul  
20. hath committed to *Timothie's* and every <sup>z</sup> *Bishop's* trust, is not  
z Vincent Ly- to be waved on any hand; carefully preserved it must be. For  
vin. c. 27. doth not S. Paul charge *Timothy* to <sup>a</sup> *continue in those things*,  
a 2. Tim. 3. 14. which he hath both learned, and been assured of; and to <sup>b</sup> *fulfill*  
b 1b. c. 4. v. 5. his *Ministry*; *τὴν διακονίαν σου*, his owne *Ministry*. <sup>c</sup> which was  
c 1b. c. 1. v. 6. given unto him by the imposition of S. Pauls hands. Surely  
we ought to doe so; and I hope, God will so enable our *Bi-*  
*shops*, that they shall discharge their duties, though it be with  
hazard of their lives. And a main part of their duty it is, to Or-  
daine *Presbyters* and *Deacons*. For to them, and to them on-  
ly, this power belongs; as shall be proved §. 51. 52.

### The third Proposition.

That *Ordination performed by him* (by the Bishop, being) *a Presbyter joyned with other Presbyters is*, in your judgement, *for substance valid*, and *not to be disclaimed by any, that have received it.*

38. **T**HE *Bishops* are so much beholding to you, as to ac-  
knowledge them to be *Presbyters*, and their *Ordina-*  
*tions valid*, notwithstanding their *assumings* and encroachings.  
d Ord. p. 13. Yee, take order therefore, that <sup>d</sup> a *Presbyter* so ordained shall be  
admitted to a charge, WITHOUT ANY NEW OR-  
DINATION.

39. Notwithstanding this your Magisteriall definition, I  
must tell you, that this your Proposition is partly true, partly  
false. True, in that an *Ordination performed by a Bishop, is*  
*valid*. But false, that it is performed by him as a *Presbyter*. He  
ordaines not as a *Presbyter*, but as a *Bishop*; or if you will, as an  
*Apostle, Bishop*. Not by vertue of the Order of *Presbyter*, but  
e Epiphan. by vertue of his *Episcopall* or *Apostolicall* Order. <sup>e</sup> *Presbyterorum enim Ordo non est potens generare patres*; for this Order,  
bax. 75. the Order of *Presbyters*, is not able to beget *Fathers*, or *Pres-*  
bters,



ters, but Children for the Church. And so no *validitie* in their Ordaining: as shall be more fully manifested in the Confutation of your next Proposition.

40. False like wise it is, That the *Ordination* is only so farre forth *valid*, as it is performed by a *Bishop* joyned with *Presbyters*. *Bishops* you pull downe, as low as yee can; no Ordination good by a *Bishop* without assisting *Presbyters*; but a *Minister* is highly in your favour, he may, if you Authorize, Ordaine alone: for doe not you say, *The Minister, that ordaineth* p. 13. But as you are out in affirming, that one, or many *presbyters* may Ordaine, so are you as wide from truth, in resolving, that a *Bishop* cannot Ordaine without *presbyters* joyned with him. For this is certaine, that the assisting *Presbyters* are not of the essence of Ordination; for then were there no Ordination in the *Greek Church*, since therein *Presbyters* lay on no hands at all in Ordination. As *Petrus Arcudius* manifesteth. Neither is there so much as mention made of *Presbyters* assisting, or laying on their hands by, or with, or neare the *Bishops* hands at Ordination, in all the *Greek Canons*, or the *Euchologie*; but only of the *Bishop* ordaining a *Presbyter*. They had an eye upon Scripture wherein they finde *S. Paul* alone, and *Titus* alone, and *Timothy* alone, ordaining without assistants. Yee are careful to preserve the credit of some late reformed Churches beyond the Seas: give us leave to be tender of those many and famous Churches in the East, the first, the learned churches of the world: from whom we received the Scriptures, and (if the Learned be not mistaken) the best expositions thereof; even our *Faith* and *Orders*; though not immediatly.

41. I must confesse, that in the *Latine Churches* & *Presbyters* at the Ordination of a *Priest*, and of a *Priest* only, layed on their hands by the *Bishops* hand. But these were for *station*, not for Ordination. The *African* Fathers therefore, that enjoyne this very Act of the *Presbyters*, ascribe Ordination wholly and only to the *Bishop*: as is to be seen *Cod. Afric. Can. 31* 58 &c. A *Bishop* therefore may Ordaine without the assistance of *Presbyters*; and the Ordination shall be good, though not Legall with us; because the *Bishop* may be justly questioned

*Petr. Arcud.  
de Concord.  
l. 6. c. 4. § Agi-  
tur 18.*

*g Concil. Car-  
thag. 1111.  
Can. 3<sup>a</sup>*

questioned and censured, for transgressing the *Canons* of our Church.

### The fourth Proposition.

*Presbyters so ordained, being lawfully therunto appointed and authorized, may ordaine other Presbyters.*

42. IT seems hereby, that *Ordination* is one thing, and *lawfull* authorizing another. That is, if I mistake not your meaning, when a *Presbyter* is ordained, he receives no such power, till he be afterwards *lawfully* authorized by you, or such as you are. And yet immediately after, ye make *lawfull* calling and *Ordaining* to be one and the same. A *Lawfulness* then there is in *Ordination*, without your concurrence or approbation. Yea, your own words are, that *Presbyters ORDAINED* according to this *Directory*, shall be for ever reputed and taken to ALL INTENTS AND PURPOSES, for *LAWFULL* and *SUFFICIENTLY* AUTHORIZED *Ministers* of the Church of England, and capable of any *Ministeriall* employment. If that be not home enough, observe, I beseech you, how you resolve, that every *Minister*, by imposition of hands is *set a part* to fulfill the worke of his *Ministry* IN ALL THINGS. Having then to full a Commission given them in *Ordination*, how comes it to passe, that before they may *Lawfully* Ordaine, they must first be appointed and authorized by you.

43. Is it a *Ministeriall* Employment to Ordaine? If it be so, then is every *Minister* by his Orders *sufficiently* authorized to ordaine, by your own confession. Is it no *Ministeriall* employment? Then may Lay-men conferre Orders. But if you say to, you contradict your selves in terminis: for your own words are, that *It is manifest by the word of God, that Ordination by PREACHING PRESBYTERS, is an Ordinance of Christ.* But *No man* ought to take upon him the office of a *Minister*, until he be *Lawfully* called and *Ordained*. *Ordination* therefore belongs not to Lay-men, but to *Ministers* only, that's evident.

44. But

h Ord. p. 2.

ib. p. 15.

ib. p. 12.

ib. p. 2.

ib.

44. But *Ordaining*; it seemes by you, is one thing, and *authorizing* another, *Ordination* you yeeld to the *Presbyters*, but *authorizing* you reserve to your selves. And therein you deale evenly: for you have as much power to *authorize*, as they to *Ordaine*. You give them power to *Ordaine*, and they you power to *Authorize*: but neither of these is the grant, or ordinance of *Christ*. This then being a Ministeriall act, and these being before *sufficiently authorized Ministers in all things*, how can it be, that they must be *authorized by you Laymen*, before they may *lawfully Ordaine*? But so you have ordained, and so it must be. Your *Ordinance* is your reason.

45. You *Authorize*, and they *Ordaine*. First yee *Authorize*, then they *Ordaine*; and without your *Authorizing* they may not *Ordaine*; least their *Ordinations* be dangerous, if not invalid. For *Ordained* it is by you, that such and such Persons in your *Ordinance* set downe, or *any seven of them, may Ordaine Presbyters for twelve Months, and no longer*. Then your *Ordinance* and their delegated authority expire, and others shall be set up, and *authorized* for this great worke. And so it shall be with you, as in *Tertullian's* time it was with some of your Brethren, \* *Alius hodie Episcopus, eras alius*; A *Bishop* to day, \* *Tertul. de* none to morrow; others must step up, while these sneake *Prescrip.* downe. Ordainers to day, none to morrow; Ordinance-makers this day, none the next. Thus you put them in the same *c. 41.* skale and condition with your selves.

46. *Presbyters so Ordained*, I take to be those, who in the former Proposition are said to be *Ordained by a Presbyter-Bishop joyned with other Presbyters, being lawfully therewith appointed and authorized*. But he is *lawfully appointed and authorized*, that is, appointed and authorized by the Supreme Legillator, and according to the Law by him prescribed. We must therefore to the Law of *Christ* to learne, who is *lawfully appointed and authorized* to ordaine. For *as no man takes this* Heb. 5.4. *honour of Priesthood to himselfe*; but he that is called of God, as *Aaron was*; so no man takes the honour or power of *Ordination* to himselfe, but he that is called of God to this Office, as *Aaron was*. For *every High Priest taken from among men*, o lb. v. 2.

is Ordained for men in things pertaining to God. By Ordination then, which is Christs owne Institution, and not from your, or any humane Ordinance, does the Priest, or (if you please) Minister, receive power in those things, which pertaine to God. Witnesse the Church of England, which in her Articles confirmed by Parliament teacheth us, that P WE OUGHT to judge those LAWFULLY CALLED and sent, who are chosen and called to this work by men, WHO HAVE PUBLICK AUTHORITY GIVEN VNTO THEM in the Congregation, to call and send Ministers into the Lords Vineyard. And your owne words are, that ¶ in Ordination every Minister is set apart to fulfill this worke. What have they to doe then with your authorizing?

¶ 47. True it is, by humane Lawes Bishops and Presbyters, have freedome granted to. discharge their Offices in such and such places without molestation or controule, to gather their Tithes, as also their Revenues, and other profits settled upon them by the grace of Princes. But this is not to be lawfully authorized with an intrinsecall, but with an extrinsecall power; that is, to have free Liberty to exercise that ministeriall power, which by Imposition of hands they had received before, in severall Cures allotted to them. And in what City or Towne they are not received to this freedome, they are commanded to *shake off the dust of their feet against it*. But there follows an heavier doome in the next verse, which God of his great goodnesse avert from those Cities and Parishes, which have had an hand in the ruine, or removall of their Bishops or Presbyters. This seemed so impious an act to the Emperour Justinian, that he enacted this Law, *si quis audeat civitatem suo private Episcopatu, infamis redditur*; if any man dare deprive a City of her Bishopricke, he becomes an infamous person. O, my great Masters, in what state are they, that rob whole Kingdomes of their Bishoprickes, and have made a Covenant with Hell to extirpate the office?

¶ 48. But by the way, I cannot but take notice, that he, who hath been ordained, according to our book of Ordination, by a Bishop assisted with Presbyters, is lawfully ordained. For your owne

p Art. 23.

¶ Ord p. 13.

16. Mat. 10.  
34.

¶ Justinian.  
l. 35. c. de E-  
pisc. & Cler.

owne wordes are; that *you hold his Ordination for substance* (Ord. p. 2.) *valid, and not to be disclaimed by any, that have received it after this manner.* But I shall manifest, that one or many *Presbyters*, as *Presbyters*, may not ordaine; neither may *presbyters* be authorized to ordaine.

49. That one or many *Presbyters* *quatenus*, as *Presbyteri*, may not *Ordaine*, or conferre any *Spiritual Order*, I prove first from your owne grant: for you resolve, that *"It is manifest by the word of God, that no man ought to take upon him the office of a Minister, untill he be lawfully called and ordained thereunto;* unto that Office or Ministerie. That must be the meaning; and that's most true, and agreed upon by the whole Church of God. For the lawfulness thereof we appeale to the Law of *Christ*.

50. *Three Orders of Ministers* we find in the *New Testament*, which are often mentioned by the most Ancient Fathers, and have alwayes been continued in the *Catholike Church*; first *Apostles*, or *Bishops* strictly so called; secondly *Presbyters*, and thirdly *Deacons*. Confessed it is on all hands, that a *Deacon* may neither consecrate the *Lords Supper*; nor absolve, much lesse ordaine one to performe those offices. The reason is, because it belongs not to his Office or Ministry. And I presume, it will prove to be as firme a truth, that a *Presbyter* may not *Ordaine*, because it belongs not to his Office or Ministerie. For though a *Presbyter* by his Orders receive power to Consecrate the *Eucharist*, and absolve a *Penitent*, he receives no power to ordaine. Being then not *lawfully called and ordained thereunto*; he ought not to take upon him this Office, by your owne confession.

51 My issue is this. They onely have power to Ordaine, who have this power given them by *Christ*, and the word of *Christ*. But to the *Apostles* onely, or *Bishops* strictly so called, is this power given by *Christ* and his word. Therefore *Apostles* onely, or *Bishops* strictly so called, have power to ordaine. The *Major* is firme, and agreed upon. The *Minor* onely is doubted of: I shall addresse my selfe therefore to justify the *Minor*.



34. That the power of Ordination is neither given to, nor executed by any meeke creature in the New Testament, but onely to any *Apostles* or *Bishops* strictly so called (who are of the same Order with *Apostles*) is evident by our Saviour's Commission immediately issuing from himselfe, and explained by *Saint Paul*.

53. Our Saviour's Commission to his *Apostles* was this,

\* *S. Mar. 10. 8.* \* *Quia et dicitur, dicitur, dicitur, A gift yee have received, give this gift, to the Greeks: but we, freely yee have received, freely give, what yee have received. That is, saith Gennadius Pa-*

*1 Apud Bal-* *triarh of Constantinople, 1. 2. cap. 1. quod dicitur ad Titum isidorum*  
*san. p. 1085.* *Episcopus, of me, you have received this dignity of Priest-*  
*hood, freely yee have received it, freely give it.* Neither is this the fence of *Gennadius* alone, but of 73 *Bishops* more, that con-  
*y Ambros. de* *curre with him in this Exposition. If these be not enough, I*  
*dignit. Sacerd.* *that concurre with him in the same opinion.*

*c. 5.* 54. This Commission was given to the *Apostles*; them  
*2 Hieron. in* *onely he called, v. 1. and those onely at that time he sent with*  
*Mar. 10. 8.* *that Commission, v. 5. But given it was not to the Seventie:*  
*and hence it is, that not onely their number, but their names*  
*also are precisely set downe, v. 2, 3, 4. that so there might be*  
*no mistake at all in the Commission. And as it was given to*  
*the Apostles onely, so was it executed by them, and others of*  
*their ranke: but not by the Seventie, not by the Disciples or*  
*Presbyters. This is evident by Scripture and Church-historie.*  
*By Scripture, St Paul and St Barnabas were Apostles, and*  
*they Ordaine Presbyters in every Church, Act. 14. 23. And*  
*Saint Paul ordaines Timothy, 2. Tim. 1. 6. By Church-historie;*

*a Hieron. Ca-* *3 The Apostles ordained S. James Bishop of Hierusalem; b S.*  
*tal. c. 4.* *Peter ordained Ignatius Bishop of Antioch: and c S. John*  
*b Theodoret* *ordained many Bishops in Asia. I make bold with Church*  
*Dial. 1.* *History, because you allow thereof, and ordaine, d that they,*  
*c Rufus bish.* *who are desirous of Orders, shall have triall made of their skill*  
*l. 3. c. 17.* *in Ecclesiasticall History.*

*d Ord. p. 6.* 55. *Titus* and *Timothy* were *Apostles* also; if we give cre-  
*e Ignat. ad E-* *dit to e Ignatius and f Theodoret; to them the same power of*  
*phel. p. 226.* *Order*  
*f Theodoret.*  
*in 1. Tim. 3. 1.*



Order is committed, which was to those *subieſt Apoſtles*. To *g<sup>1</sup>. Cor. 11. 5*  
*Titus*; *4 For this cauſe left I thee at Crete, that THOUGH THOU* *Tit. 1. 7.*  
 SHOULDST ORDAINE PRESBYTERS, or El-  
 ders, *as Ep<sup>1</sup>. ad Di<sup>1</sup>o<sup>1</sup>edum*, as I have appointed thee: not  
 as it ſhall pleaſe an Ordinance of Lay-men to appoint thee.  
 The ſame power is acknowledged to be in *Timothy*. *1 Tim.*  
*5. 22. Lay hands ſuddenly on no man.* And in *Epaphroditus*,  
 by a good friend of yours; who ingenuouſly confeſſeth, that  
 i *Saint Paul ſent Epaphroditus to the Philippians, to Ordaine* *Ad Philip-*  
*Presbyters in that Church.* *penses Epaphroditu mi-*

56. Can you ſhew in Scripture, or Eccleſiaſtical Hiſtorie,  
 that the power of Ordination was given to, or acknowledged  
 to be in one, or many Presbyters? Can you prove, that ever  
 this power was exerciſed by one, or many Presbyters, and not  
 cenſured for a nullity, not diſclaimed as never done? *ſeruat, ad Ec-*  
*cleſiam corum*  
*confirmadam,*  
*et constitu-*  
*endos in ea*  
*Presbyteros*  
*et Episcopos.*  
*Walo Medſal,*  
*p. 58.*

57. I queſtion not, but you will pretently turne me to your  
 old and often answered Argument, *1 Tim. 4. 14. Neglect not*  
*the gift, that is in thee, which was given thee by prophecy, with*  
 the LAYING ON OF THE HANDS OF THE  
 PRESBYTERY. Therefore *Timothy* was ordained by  
 Presbyters; and if *Timothy*, then may others alſo. This is the  
 Crambe, the old burr, with which you hope at length to  
 choke us.

58. Firſt, I cannot but acknowledge, that *Timothies* Ordi-  
 nation was orderly and legal. Secondly, I yeeld readly, that  
 others may be ordained legally and commendably as he was.  
 But withall I muſt tell you, that *Timothy* was ordained either  
 by *S. Paul* alone, or by *S. Paul* with other of the Presbytery.  
 That he was ordained by *S. Paul* alone, is the opinion of your  
 great Maſter *Calvin*, and he hath Scripture to juſtifie it. *Cal-*  
*vin's reſolution is plaine and full; 1 Paulus ipſe ſe, NON* *Calvin. In*  
*ALIOS COMPLURES, Timotheo manu impoſuiſſe* *12. 14. 6. 16.*  
*commemorat: Saint Paul himſelfe acquaints us, that H. M. 5. 16.*  
 SELFE, NOT ANY MORE, or other with him,  
 layed hands upon *Timothy*. Excluſively, himſelfe, nor any other,  
 marke that.

59. The text which confirms this, is cited by *Calvin* in  
 the

12. *Tim.* 1. 6. the same place; and this it is. *1* *Settle up the gift of God, which is in thee, by the PUTTING ON OF MY HANDS.* Evident it is; that this was done by Saint Paul. The truth is, the Apostles in those dayes were called the Presbytery. Witnesse Ignatius, who lived in those times; and your present friend *Walo Messalinus* in these words; *Apostoli Presbyterium Hierosolymitanæ Ecclesiæ constituunt*; the Apostles were (in those times) the Presbytery of the Church at Hierusalem. And what the Apostles were then and there, they were also in other Churches, where they came; no question to be made of that. And what power was in all the Apostles together, in respect of any Ministeriall duty, was in every one of them in particular, and by himselfe. Otherwise, how could every single Apostle, when their Colledge was dissolved, and they dispersed into severall Countries for the worke of the Gospel, performe his Office validly and effectually?

60. But suppose the most, that can be supposed, either you must give *S. Paul* the lye, or else you must confesse, that Saint Paul was one of those, that ordained *Timothy*. So then, to keep close to this president; an Apostle, or one of the same Order with an Apostle, must have a chiefe hand in Ordination. This serves to justifie the course of our Church; but it condemnes your new Ordinance, which authorizeth Presbyters alone, without a Bishop or Apostle to ordaine.

61. *Timothy* was ordained by an Apostle, though perchance not by an Apostle alone: and as *Timothy*, so were all other ordained by Apostles, or by such, as were of the same Order with the Apostles, and succeeded them in their Office. *1* *Et apud nos Apostolorum locum tenent Episcopi*; in *S. Hieromes* time, the Bishops held the Apostles tooine; and so they doe at this day. In his time Bishops onely had the power of Ordination; but not Presbyters; and so is it with us at this present. *1* *EPISCOPI HABENT constituendi Presbyteros per urbes singulas POTESTATEM.* But Presbyters have no such power. *1* *Quid facis EXCEPTA ORDINATIONE Episcopus, quod Presbyter non facit?* SET BY ORDINATION, and what doth a Bishop, that a Presbyter doth not?

Saint

m Προσφυγῶν  
τῶν πρὸς  
λαὸν ὡς πρὸς  
ἐκτετακτὴν ἐκ-  
κλησίαν. 12.  
nat. ad Phila-  
delph. x. 14.  
n. Hieron.  
Catal. a. 27.  
o Walo Mes-  
sal. p. 21.

p Hieron cont.  
Montani in-  
san. Ep. 54.

q Bishops have  
power to or-  
daine Presby-  
ters in every  
City. Hieron.  
in Tit. 1. 5.  
Hieron. ad  
Evag. Ep. 85.

Saint *Hierome* distinguisheth plainly between the power of a *Bishop*, and the power of a *Presbyter*. Which extorted this confession from *Walo Messalinus*, that 'in *S. Hieromes* time, a *Bishop* was distinguished from a *Presbyter*, *jure ordinandum* (Walo. Mes- sal. p. 248. Clericorum, by the right of Ordination. In *S. Hieromes* dayes, a *Presbyter* might not Ordaine, no nor yet in the dayes of *Athanasius*, as is evident by that of *Coluthus* and *Ischyra*. \* *Coluthus* & *Athan.* A *Presbyter*, took upon him to be a *Bishop*, as some of the Assen- pol. 2. bly doe now, and presumed to Ordaine one *Ischyra* a *Presbyter*. But for this presumption, he was censured by *Athanasius* and all the *Bishops* of that Patriarchate, and <sup>u</sup> this Imposition of hands sentenced to be no Ordination. And this censure was <sup>u</sup> shortly after justified by foure Councells more, of no small note. u *As* is to be seen in the same Apologie. u *πῶς γὰρ αὐτὸ γέγονεν αὐποσ. 1b.*

62. If you say, that this was adjudged a nullity, because one, and not many *Presbyters* did it, *Epiphanius* tells you, that \* *Presbyterorum Ordo*, the whole Order of *Presbyters* is not \* *Epiphan.* able to ordaine a *Presbyter*. How then can \* seven *Presbyters* be her. 75. lawfully appointed and authorized to Ordaine? Can you authorize a Woman to Preach, or Baptize? Or a *Deacon* to Consecrate the Supper of *Christ*? when you prove this, I shall incline to the other. But if *Presbyters* may ordaine, why did *S. Paul*, I pray you, send *Epaphroditus* an *Apostle* to *Philippi*, to ordaine *Presbyters*, where many *Presbyters* already were? That there were at *Philippi* divers *Presbyters*, is too plaine to be denied; for *S. Paul* writes <sup>y</sup> to the *Bishops* and *Deacons* y Philip. 1. 1. in that Citie. And those *Bishops* were but *Presbyters*; as is agreed on all hands. And yet that *S. Paul* sent *Epaphroditus* thither to ordaine *Presbyters*, is acknowledged by *Walo Messal.* p. 58. Thus at *Ephesus* were many *Presbyters*, *Act. 20. 17.* and yet *S. Paul* manifests, that the power of Ordination, as also of conventing and censuring *Presbyters* within that Diocese, was in *Timothy*, and in *Timothy* only.

63. No man, or Ordinance of man, can authorize me to doe any Ministeriall act, which God hath not given me power to performe; that is, while I am in this condition; no more then you can authorize me, to flie in the aire. No man can give Authority to a *Deacon*, while a *Deacon*, to consecrate the Lords Supper,

Supper, or to absolve a Penitent. Neither can any authority give a *Presbyter*, while a *Presbyter* only, the power of *Ordination*. The reason is, because the God of all Power and Order hath assigned and appropriated this power to an higher Order; as hath been already demonstrated.

¶ Ord. p. 3. 64. And yet, mager Gods Ordinance, <sup>a</sup> yee appoint and authorize *Doctor Cornelius Burger, Doctor William Gouge, and one and twenty more, or any seven of them to Ordaine Presbyters*. But I beseech you, by what authority doe you make this Ordinance? For matters meerly spiritual, the old appeale had wont to be <sup>a</sup> to the Law and the Prophets. Shew me in the Old or New Testament, that ever this power was in Lay-men, or given by Lay-men. The New Testament is so full, so plaine against you, that *Calvines* assertion is, that <sup>b</sup> not the People, but the PASTORS ONLY, did lay hands upon their Ministers. And your resolution accords with his, viz. that it is an Ordinance of Christ, that Persons be set apart for the Office of the Ministry by PREACHING PRESBYTERS.

¶ 65. But in your language, I perceive, it is one thing to ordaine, another thing to authorize others to ordaine. Whereas to speak truth, <sup>c</sup> no man can conferre that spiritual power upon another, which he hath not in himselfe. You assume not indeed to your selves the power to Ordaine; but how much doe you abate of it, when yee authorize others to ordaine? Make the best of it, it will returne to this issue, That either these *Presbyters*, before your Ordinance was Voted, had power to ordaine, or else it was not in your power to authorize them to ordaine.

*e Nemo potest plus juris conferre in alium, quam ipse habet.*

¶ 66. True it is, that a Prince, or State, may give leave, or not leave, to a Bishop to ordaine, and to a *Presbyter* to exercise his Priestly Office within their severall Dominions. But this is only the power of Licence; it gives them liberty, but not authority to ordaine, or Preach. Suppose a Bishop assisted with *Presbyters*, should ordain without your Licence in the associated Counties, were there a nullity in the Ordination? I beleeve, your blessed Assembly will not say so. If they doe, they gain-say your third Proposition; and the Scripture gainsayes them. For though the Governours of *Hierusalem* had charged the Apostles, that <sup>d</sup> they should not Preach in the Name of *Jesus*;  
yet

¶ Act. 4. 18.

yet they professe, that <sup>e</sup> they cannot but speak the things, which <sup>e</sup> *1b. v. 10.*  
 they have seen and heard: and that <sup>f</sup> they ought to obey God, ra- <sup>f</sup> *Act. 5. 19.*  
 ther then man. God, that had given them the power and charge,  
 rather then man, that had discharged them.

67. If you think the case is otherwise in Preaching then  
 Ordaining, you shall see, that <sup>g</sup> when S. Paul and S. Barnabas <sup>g</sup> *Act. 13. 50.*  
 had been persecuted at Antioch, and Iconium, and Lystra, <sup>g</sup> & *cap. 14.*  
 though the Rulers had used them despihtfully, and <sup>h</sup> the chiefe <sup>h</sup> *5. 19.*  
 men had expelled them out of their Coasts, yet for all this <sup>i</sup> from <sup>i</sup> *Act. 13. 50.*  
*Derbe* they returned againe to Lystra, and to Iconium, and to  
 Antioch, and <sup>k</sup> ordained them Presbyters in every Church. And <sup>k</sup> *1b. v. 23.*  
 those Ordinations, I hope, were valid, though they were against  
 the sence of the State.

68. If to authorize, be to give freedome, then may the  
*Turke* authorize, as well as you; and your authorizing is no  
 more then his. And yet, I think, no Christian will deny, but  
 that those Bishops and Priests within the *Turkes* Territories  
 ought to performe the duties of their severall Orders, though  
 the Grand Senior himselve inhibite them. But this must be  
 done, not in contempt, but in obedience to authority; for <sup>l</sup> we <sup>l</sup> *Rom. 13. 1.*  
 must be subject to the higher powers. But God is higher then all  
 earthly powers; we must therefore obey God. Thus farre then  
 we yeeld obedience to God and his word.

69. But S<sup>t</sup> Peter commands us to <sup>m</sup> submit to every Ordi- <sup>m</sup> *1. S. Pet.*  
 nance of man. He does indeed, and so we must, either by doing <sup>n</sup> *2. 13.*  
 or suffering. We must either doe, what is enjoyned, if so it may  
 be done without offence to God: otherwise, if it may not be  
 done, we must patiently suffer, what shall be inflicted: as God  
 knowes a multitude of us have, since these times of triall. And  
 herein the *Turke* reads to you a Lecture of justice: for he  
 permits Christians to enjoy their Religion according to the  
 termes agreed upon: but without any horrid abjuration of  
 their Faith, or Liturgy, or Canonick obedience; as also with-  
 out any such unchristian Covenant to extirpate Episcopacy. A  
 course unheard of among the Heathen; and favors strongly of  
*Antichrist*. But a part it is of your Religion, to enforce men  
 to forswear their Religion and Allegiance. And herein you  
 outstrip Julian the Apostata, in his most barbarous subtilties.



70. Your next Proposition is most consonant to veritie and  
 n Ord. p. 2. Scripture; viz. *That it is manifest by the word of God, that  
 no man ought to take upon him the Office of a Minister, untill he  
 be lawfully called and ordained thereunto.* And I have already  
 shewed, who are lawfully called and ordained. This being true,  
 it may not be listed in the number of your false Propositions,  
 which I intend to confute. It shall therefore passe untouched,  
 while I hasten to the following Proposition, which deserves a  
 just censure.

### The fifth Proposition.

*The work of Ordination, that is to say, An outward  
 solempne setting apart of Persons for the Office of  
 the Ministerie in the Church, by Preaching Pres-  
 byters, is an Ordinance of Christ.*

71. **N**ot so (my great Masters) by *Presbyters* it is not; but  
 by *Bishops* strictly so called, or (if you will) by *Apos-  
 tles*, it is *Christ's owne Ordinance*. The *Seventy* were *Presby-  
 ters*, they ordained not, we find no such Commission given  
 them. The *Apostles* did; because upon them and their Suc-  
 cessors onely in that Sacred Office and Order, our Saviour con-  
 fer'd this power.

72. That the *Seventie* were not of equall ranke or order  
 with the *Apostles*, cannot be denied. If *S. Hierome* beare any  
 sway, he tells us, that *the seventy were, secundi ordinis, &  
 minoris gradus, of a second Order; and of a lower degree then the  
 Twelve were of.* And *Walo Messalinus* himselfe professeth,  
 that *the Greek interpreters observe, that the Apostles were of  
 an higher dignity then Presbyters.* And with them he resolves,  
 that *they are of severall Orders.* And withall he fairely ac-  
 knowledgeth, that *from the time these Orders were distingui-  
 shed, and that a Bishop became greater then a Presbyter,* OR-  
 DINATION COULD NOT BE COMMON TO  
 THEM BOTH. But these Orders were distinguished in the  
*Apostles times*; as appears by *Theodores*, and *Beza's* severall  
 Editions of the New Testament. From the *Apostles times*  
 therefore both these could not Ordaine. Besides two Orders they  
 are; therefore not one and the same.



73. Yea, they were distinct, while the Apostles lived here on earth. If *Walo Messal* say not so, believe me not. *Episco-* 1b. p. 62.  
*pi SYMMVM in Ecclesiastico Ordine GRADVM obtinent,*  
*ut olim tennere, qui APOSTOLI vocabantur:* Bishops hold  
 the highest degree in the Ecclesiasticall Order, as heretofore  
 those did, who were called Apostles. But *then it was said of the* 1b. p. 269.  
*Councells moulded up of Both Orders,* " *It pleased the Apo-* uA2. 15. 22.  
*stles and Presbyters.* Take his own words, and weigh them  
 well. *Tunc dicebatur in Conciliis ex utroque Ordine compo-*  
*siti, & congregati,* Ἐκ τῶν Ἀποστόλων, καὶ τῶν πρεσβυτέρων. *Two*  
*Orders they were then, and two Orders they are now;* though  
 it hath pleased the Church to change a title. And that the low-  
 er of these two did never warrantably Ordaine, is sufficiently  
 manifested in the observations upon the third and fourth Pro-  
 positions. Say you then what you will, frame what *Ordinances*  
 you please, the *Ordinations* made by Mr *Edmund Calamy*, and  
 Mr *Henry Robrough*, and by the whole *Assembly of Assessors*  
 and *Scribes*, will be as good as nothing, meere nullities. And  
 your new *Presbyters* shall be, what they were before, shop-  
 men, or worse, and branded to all posterity with *Ischyras*.

74. Now, I hope, every reasonable eye sees, that it is  
 more then time for you to provide, that \* a *Government of the* \* Ord. p. 3.  
*Church be formed up to the full power, and worke of it; and that*  
*the whole course of Ordination of Ministers in an Ordinary*  
*way, be set up and settled for all the three Kingdomes.* For this  
 your frame is not built upon the foundation of *Apostles* and  
*Prophets*, *Christ Iesus* being the head corner stone; but upon  
 the whimsies of your own braine.

75. Hitherto, by your owne confession, ye have gone in no  
 ordinary, no settled way: and therefore not in the way of *Christ*  
 and his *Apostles*. Neither is the whole course of your intended  
*Ordination yet set up;* your Wisedomes have not yet found it;  
 no nor yet the *Kirke of Scotland*, from whom you take your  
 paterne. *Geneva* and *Amsterdam* come short of your great in-  
 tended Master-piece. None of these have formed up a *Govern-*  
*ment of the Church to the full power and worke of it;* their plat-  
 formes worke low, and their power is empty; but your braines  
 flye high, and we shall have a work of wonder next *October*.

76. *The whole course*, you promise fairely; as yet, God knowes, yehave provided only for part of *Ordination*; unless ye make *Presbyters* and *Deacons* the same, as you have already shuffed *Bishops* properly so called, and *Presbyters* into one Order: cleane contrary to the ancient Church, and to the book of God. Thus you have pulled downe the *ordinary way*; God give you grace to see your error, that you may in time endeavour to set up the old, the *ordinary way*.

x Ord. p. 4.

77. For *Examination*, provision is made; but especially, \* or first of all, *That he, that is to be Ordained, must bring with him a testimoniall of his taking the Covenant of the three Kingdomes*, framed by a Rebellious combination, against the word of God, and the Lawes of this Kingdome; but according to the directions of the World, the Flesh, and the Divell. A *testimoniall* worthy of such an *Ordinance*, such *Ordainers*, and such *Orders*. Of this he *must* be sure to bring a *Testimoniall*. And without this neither *Learning* nor *holinesse of life* will serve the turne.

y His age is to be twenty foure yeares, at the least, Ord. p. 4.  
z The Ministers appointed to ordain, shall proceed to enquire touching the grace of God in him, 1b.

a 1b. p. 8.

b S. Joh. 6.

70, 71.

c S. Jo. 13. 23.

d Ord. p. 4.

e 2. Cor. 2. 16.

f 1. Tim. 3. 2.

g Tit. 1. 9.

h Ord. p. 4.

78. y For age they agree with our *Canons*. Touching x *grace* will be an hard matter to enquire; a an *examination of two severall daies*, or of two severall yeares will hardly serve the turne. Judas had attended upon our Saviour three yeares and upwards; and yet when our Saviour told his *Apostles*, that b one of them was a Divell, and would betray him, Judas was little mistrusted by his fellow *Apostles*: for the text saith plainly, that c *they looked one upon another, doubting of whom he spake*. Indeed by righteousness and holiness of life, you and we may judge of *grace*. We may also make tryall of his d *Learning and sufficiency* in some good measure, by *examination*. But if we take *sufficiency* in a strict sence, e *his was nois inwards, who is sufficient for these things?* The man is hardly to be found in S. Pauls judgement: f *for he ought to be vigilant, apt to teach; and g able by sound Doctrine to convince the gain-sayers*. The *Independents* give you daily occasion to shew your abilities.

79. h *Touching the evidence of his calling to the holy Ministry*, will be a curious point to enquire. The onely way we know, is by enquiring of the Party to be ordained; whether he conceive

conceive and beleeve, that he is inwardly called to this Sacred Function: and by his answer to judge. So in this particular, beleeve is necessary on both sides: for *faith is the evidence of things not seen*. And neither he, nor I, can see his inward calling.

80. The Rules for examination are not much amiss; only I would gladly know of you, <sup>k</sup> what is the Religion, he is to be examined in; where the *chiefe grounds* thereof are to be found. Which is the *Orthodoxe Doctrine* he is to defend: and which the *unsound and erroneous opinions*, he is to confute. Whether <sup>l</sup> in case of Conscience it be upon some occasions lawfull to <sup>m</sup> resist the higher, <sup>n</sup> the *Supreme Powers*, the King? Cleanse contrary to the Doctrine of those two great Apostles, S. Peter, and S. Paul, who command us to submit, to be subject to these powers <sup>o</sup> for Conscience sake. Whether in case of Conscience, it be lawfull to rob men of their Wives, Mothers of their Children, and all these of their meanes; when they have neither offended against the Law of God, nor the established Lawes of the Land? Whereas the Law of God is, to <sup>p</sup> give every man his owne, his due; and <sup>q</sup> to wrong no man.

81. It is required also, that <sup>r</sup> before his Ordination he Preach, and dispute. Preach before some judicious Corporation; and maintaine a Dispute, as your Learned men did at Oxbridge. But I pray you, where doe you find it lawfull to Preach before Ordination? S. Paul is of another mind. *How shall they Preach,* (saith he) *except they be sent?* Much about the same time, that they beleeve in him, of whom they have not heard. Indeed the <sup>s</sup> Church of England, and <sup>t</sup> the Confession of Auspurg, submit to S. Paul, and professe, that it is not lawfull for any man to PREACH PUBLICKLY, before he be lawfully called and sent. And who are lawfully called and sent, is declared, s. 56, 57. &c.

82. But lawfull calling and sending are grown out of date, and though the People are not competent Ordainers, yet are they held by you to be competent Judges of the worth and abilities of those that are desirous to take Orders. They must <sup>u</sup> have tryall of their gifts for their edification. And after every ones tryall, <sup>v</sup> in the last of his three dayes Preaching before a strange and unknowne Parish, an Instrument in writing is to be affixed

Heb. 11. 1.  
k Triall shall be made of his knowledge in the chiefe grounds of Religion, and of his ability to defend the Orthodoxe doctrine contained in them, against all unsound and erroneous opinions. Ord. p. 6.  
l Of his skill in cases of Conscience lb. in Ro. 13. 1, 2, n 1. S. Pet. 2. 13.  
o Rom. 13. 7. p 1b. v. 7.  
q Jer. 22. 3.  
r Ord. p. 7. (Rom. 10. 15.)  
s v. 14.  
t u Art. 23. \* Confess. Aug. Art. 14.  
x He is to be sent to the Church, or other place, where he is to serve, there to Preach three severall daies, and to converse with the People, &c. Ord p. 8.

to the Church doore, and at the day appointed, any member of that Congregation may with all Christian discretion and patience, put in exceptions against him. What a frivolous thing is this? What a bable to please the People with, that they are to trye his gifts by three Lectures, which may be none of his owne; and by a fortnights or three weekes conversation, which may be easily dissembled? I shall not give you mine owne conjectures, least they be misconstrued: but I shall acquaint you with two observations of S. Hierome. The first shall be concerning the Peoples ability to judge of Sermons. *z Nihil tam facile, quàm vilem plebeculam, & indoctam concionem Lingua volubilitate decipere.* Nothing so easie, as to cheat the rude People, and an unlearned Congregation with a voluble tongue. The second is this; *a In Sacerdotibus comprobandis unusquisq; moribus suis favet, ut non tam bonum, quàm SUI SIMILEM querat.* When the choice of the Priest is in the People; every man so favours his owne manners, that he looks not so much after a good man, as a man after his owne palate. We are likely then to see goodly Miniiters swarme among us, if your Ordinance may prevaile.

*z Hieron. ad Nepotian. Ep. 2.*

*a Hieron. advers. Iovin. l. 1. c. 19.*

*b Ord. p. 9.*

83. Well, *b* upon the Ordination day, a Solemne Fast is to be kept by the Congregation in that Church, where he is to serve, that they may more earnestly joyne in Prayer to God for a blessing upon the Person, and labours of this his servant. How much better had it been, to have trod in the Ancient steps of the Church, and to have the Ordination upon the Sundaies after the Ember weekes; when the whole Church of God Fasts and Prays for this very purpose, that it would please God, to powre downe his Spirit upon the Persons to be ordained the Sunday following; and to furnish them with such gifts and graces as are fit for so high a calling. For no question, but the Devotions of the whole Church of God together, are more acceptable to God, and more availeable with him, then the Fastings and Prayers of any one petty Parish.

*c lb. p. 10.*

84. *c* The person to be ordained, is to be demanded in the face of the Congregation concerning his faith in Christ Jesus. A question not unseasonable for the times; for a friend of mine was questioned by M. Corbet for teaching, that the mother of Iesus Christ

Christ was the mother of God. <sup>d</sup> He is also to be examined, *d* The Minister which hath Preached, shall demand of him, who is to be ordain'd concerning his persuasion of the truth of the Reformed Religion, according to the Scriptures. *lb.*  
 concerning his persuasion of the truth of the reformed Religion, which few men know where to finde. Where may we see the Articles of your Religion, or the rule you will be tryed by? Is the Reformed Religion contained in our 39 Articles? In the Apostles, Nicene, or Athanasius Creed? None of these are in your new Directory. It may be it is in the Harmony of Confessions, I would to God you would tell us, which it is. Be it what it will, it is according to the Scriptures. Is this enough? Will not the Brownist and the Anabaptist, the Papist and the Antitrinitarian, yea and the Socinian, say as much? And some of these will put the best of your Elders shroodly to it to prove the contrary.

85. But why have we not a Directory for faith, as well as for Prayers? That so we may know, what your new reformed faith is, I think as your Prayers are unformed, so your faith is unfound; it is yet to be agreed on. A wonder it is, you are so long in voting it. But your wisdomes know, that it is impossible to vote a Religion, which might please all the adherents to this Rebellion. As therefore ye leave every man at liberty to the spirit of prayer, so have ye left every man free to choose his Religion, so it be not destructive to your Platformes. This you esteem to be that liberty of Conscience, which stints not the Spirit, and is the only curb to Popery.

86. But you have a great care of <sup>e</sup> the Churches unity against Error and Schisme; he is therefore to be examined concerning his Zeale and Faithfulness in the maintenance of this unity. But have we not read of some, whose Faith is said to be Faction, whose Religion, Rebellion, & <sup>f</sup> whose Unity, Schisme? But how shall they maintaine Unity, that have dissolved the bonds of charity? That have raised such and so many Schismes, as the Church hath hardly been acquainted with from her foundation? That have hatched and clucked up so many Errors and Heresies, that men and Angels stand amazed at? And yet a pretence of Unity, and a pretence of Reformation, may work much upon the weak People, as many other pretences have. Good Lord, how like the Devill we affect to be, to make show to be, what we are least; and to endeavour that, we seek to over-throw,

<sup>e</sup> He is to be demanded of his Zeale and Faithfulness in maintaining the Unity of the Church, against Error and Schisme. *lb.*

<sup>f</sup> Tertul. de Praescrip. c. 42.



throw. The rest of your *Interrogatories* are borrowed from our *Book of Ordination*, and from our *Canons*: as every thing else is, that is good in this *Directorie*.

87. In the *Ordination* I observe, that you call the Ministry *a great worke*, an *holy Service*: and suddenly after he is to be exhorted to consider the *greatnesse of his Office*. I am glad, you have so good an opinion of the calling. If then it be such a *worke*, such an *Office* as yee speake of, why have you thrust such illiterate meane Persons into our Cures, as *Blacke-Smiths*, *Tailors*, *Felt-makers*, and the like, with unwashed hands to meddle with this *holy Service*? Are these men fit to undertake so *great a worke*? Is it probable, that such as these should *both save themselves, and the People by you committed to their Charge*? It is rather to be feared, that as <sup>1</sup> with *Nadab and Abihu* they offer *strange fire*, so with them they will perish in this fire, and draw the people into the same destruction.

88. Well, he is <sup>m</sup> set apart by *Imposition of hands* (that ancient Ceremonie of Ordination) to fulfill the worke of his Ministry in all things. What Ministry is this? Here is none named in particular. And yet there are more Orders of Ministers then one, witnesse your servant *Smeethonnum*, who <sup>n</sup> acknowledgeth *Presbyters* and *Deacons* to be of two distinct Orders. But the *Church of England*, agreeably to the whole Church of God for 1500 yeares together, tells us, that <sup>o</sup> from the *Apostles times* there have been these Orders of Ministers in *Christ's Church*. BISHOPS, PRIESTS, and DEACONS.

89. His Ministry? Hath it no speciall, or particular name to be knowne by? Alas *Ministry* and *Minister* are words of a large extent, generall names that reach to all Orders, and per chance further. *Minister* is the *Genus*, which hath these *species* under it, *Bishop*, *Priest*, and *Deacon*; and each of these is a *Minister*. But before we can tell, which of these is meant, there must be added a *specificall difference*: as there must be to a *Creature*, before we can conceive, what manner of *Creature*, or of *living Creature* is intended. What though, *In all things*, be added; yet all these things will reach no further, then to those things, which are within the compasse or power of that *his Ministry*, to which he is ordained. And so for all

this

1 Cor. p. 11.

1 Tim. p. 12.

1 Jo.

k 13.

1 Levin. 10. 1.

Num. 3. 4.

m Ord. p. 12.

n Smeeth. Anf.  
p. 63.

o Preface to  
the Book of  
Ordination.

this we are to seek, to what *Ministry* he is set apart. Whereas in our *Book of Ordination*, in the *Pontificals*, and *Euchologe*, every person in his *Ordination* is by name assigned to his particular Order.

90. Indeed I must confesse, your *Minister* is expressed to be a *Presbyter*; before *Ordination*, pag 4. as also after *Ordination*, pag. 15. but at *Ordination*, *Minister*. As if *Presbyter* and *Minister* were convertible termes, names of the selfe same signification. True it is, that every *Presbyter* is a *Minister*, but every *Minister* is not a *Presbyter*; no more then every living Creature is a man, though every man be a living Creature. I should rather conceive a *Minister* to be a *Deacon* then a *Presbyter* in our language; because we usually translate, *διακονος* and *διακονη*, *Ministry*, and *Minister*, 2. Cor. 13. 23. 2. Tim. 4. 5. &c. But you must enjoy your owne words, and your owne meaning, though they be contrary to the sence and custome of the Church.

91. Order also is taken, that none of the Ordainers exhort <sup>p. Ord. p. 12.</sup> and charge the People in the name of God, willingly to receive and acknowledge him as the *Minister* of Christ, and to maintaine, encourage, and assist him in all the parts of his Office. No question to be made of their willingnesse to receive and acknowledge a new *Minister*. Noveltyes are pleasing, and the People <sup>2. Tim. 4. 3.</sup> having itching eares, will heape to themselves Teachers after their owne lusts and fancies. But when it comes to maintenance, yee shall find, that an *Exhortation* or *Charge* will not serve the turne. For though their *Prophets* prophesy falsely, and the <sup>Jer. 5. 31.</sup> People love to have it so, yet experience hath taught you, that maintenance comes hardly from them, till your Orders and Ordances contraine them to pay. You have been therefore, and will be enforced to take a more strict course for the maintenance of your *Ministers*.

92. But when it comes to assistance, they will be forward <sup>f. Ord. p. 12.</sup> enough: for your Ordinance is, that the People be charged to assist the *Minister* in all the parts of his Office. What? Are all <sup>t. Hereticorum qui solum Laicos sacerdotes altamuncera insungunt. Tertul. de Praescrip. c. 40.</sup> *Presbyters*? Are all *Ministers*? Are all *Teachers*? By your Ordinance, not only some, but all the People are turned *Prophets*. The People must assist the *Minister* in Baptizing, in Preaching,

Preaching, in administring the Lords Supper: for all these belong to his *Office*. If this be not your meaning, you should have done well, to have expressed your selves in plainer termes, that we might understand your meaning. For this is certaine, that no man can *assist* a *Presbyter* in all the parts of his *Office*, that is not of the same *Office*. For though a *Deacon* may assist the *Presbyter* in the administration, he cannot assist him in the Consecration of the Lords Supper. And your selves will say, that a *Deacon* may not assist him in *Imposition of hands*. How then may the *People* assist him in all the parts of his *Office*? Surely either the meaning, or the expression is not good; that's plaine.

93. I have done with your *Directorie*, I have discharged  
 u Ord. p. 12. my Conscience: and I would to God, I could *dismiss* you  
 with a *Blessing*. With a *Prayer* I may, beseeching God to  
 abundantly to bless you with his grace, that you may see your  
 foule Impieties, and Repent, and in time, while it is called  
 to day, discharge your Consciences, knowing assuredly, that  
 you must appeare, and give a strict account for all your *Ordi-*  
 nances and *Actions* before the impartiall Barre of that uner-  
 ring Iudge *Christ Jesus*. And \* a dreadfull thing it is to fall  
 \* Heb. 10. 31. into the Hands of the Everliving God. Then an *Ordinance* of  
*Parliament*, or the *Protection* of both Houses shall stand you,  
 and your Divine *Assembly* in small stead. In that day your  
*Ordinances*, and *Actions*, and *Intentions*, shall be thoroughly  
 sifted, and layed open before your faces. Then y they, that  
 y S. Ioh. 3. 29. have done good, shall goe into the *Resurrection* of Life, and they  
 that have done evill, into the *Resurrection* of Damnation. God  
 give every one of us grace to lay this to heart, that so we may  
 avoyd the wrath to come. A M E N.

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